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WEEKLY REVIEW.

—"Grace, mercy and peace from God the Father and Christ Jesus our Lord." Words like these occur generally at the beginning of Paul's epistles, and are also found in epistles by Peter, John and Jude. They may be regarded as an offer of all the power that is needed to carry out the instructions that follow. They not only assure the believer of forgiveness for past sins, but they declare to him that the help of his reconciled God is available for every thing he is required to do. And by the help of God we do not mean the power of God supplementing our power, but the power of God operating in and through us. When the woman said, Help, Lord, she did not mean that he should take out her efforts in behalf of her tormented daughter, but accomplish the work of deliverance. It is he that worketh in us to will and to do according to his good pleasure, and according to our faith. Let us then, as we read the epistles remember the "exceeding greatness of his power" made over to us by the benediction at the beginning or at the end of the same.

—There was a beautiful and close conjunction of the young moon with the planet Venus last Monday evening. About 7-30 the planet seemed to be in close contiguity with the southern horn of the crescent of our satellite. Some years ago we witnessed the occultation of the same planet by the moon; saw it disappear behind the moon and after a time emerge from it; and in Northern India this phenomenon was witnessed last Monday.

—The Rev. W. Fleming Stevenson of Dublin is probably best known to our readers as the author of that excellent work "*Praying and Working.*" He is one of the leading men in the Irish Presbyterian Church, and is Convener for the Foreign Missions of that Church. He is now on a tour of inspection to the I. P. Missions in China and India and is (we believe) expected in Bombay to-day. He has just been visiting the Madras Presidency, his object being to become personally acquainted with the missions of other Societies, their modes of evangelization, treatment of converts, etc. With the Mission of his Church in Guzarat he will of course spend some time.

—*The Bombay Christian Almanac* for 1878 well sustains the reputation earned by the previous issues of this annual. It contains a number of pleasing illustrations, among them Doré's striking representation of the death of the first-born in Egypt. The materials for the Calendar have been kindly supplied by the proprietors of the *Times of India* Calendar and Directory. The new Lectionary is given, besides a great deal of miscellaneous information useful to people in this country. Notices of the Missionary Societies in this Presidency, the Benevolent Institutions, the Chr. Educational Societies, Political matter, the various Departments of Government, Religious Statistics of the Empire in India &c. &c. are given. The price is only 8 annas.

—Within a few years the plain at the north end of Bombay has yielded an astonishing harvest of tall chimneys with spinning factories at their base and a question must have occurred to many minds whether an industry yet in its infancy could with safety put on suddenly such proportions. For ourselves, we feel no surprise in learning that there has been overproduction to such an extent that it is now proposed to reduce the working hours in these mills to seven. It would have been a good thing for these mills, and they would probably be to-day in a more prosperous state, if they had agreed to observe Sunday as a day of rest. Would it not be well now to work eight hours a day six days in the week than seven hours a day seven days, paying their men the same? The operatives would, we are persuaded, do more work and better work.

—We regret that Maclean's "Guide to Bombay," 3rd edition, reached us too late to be noticed in our last issue. This volume is furnished with maps of Bombay and of India. It contains a sketch of the history of Bombay and of the British power in Western India; notices the different classes of the population of this city; reviews its trade and industry; describes the city minutely; and supplies a Directory. There is a great deal of valuable information here, well put together. It is the production of the Editor of the *Bombay Gazette*, and is sold at the office of that paper. Price Rs. 5. There is a list of 29 mills working in the town of Bombay, besides some other not yet finished; total number of spindles, 809,524; paid-up Capital, Rs. 3,38,58,167 or nearly 3½ millions stg. The average number of hands employed daily is 20,347. There are 11 other mills in the Presidency.

—There was a memorial service in connection with the death of Mr. Geo. Miles, mentioned in our last issue, at Falkland Road Hall, on Monday evening last. The Hall was crowded. A number of appropriate hymns were sung. Addresses were made by the ministers of the M. E. Church. As we have mentioned, the late Mr. Miles took the lead in asking for the organization of a Methodist Church and Mission in this city, and the movement then inaugurated (1872) has since embraced all the Presidencies, and is still ramifying throughout India. It was distinctly stated at the outset of the meeting on Monday last, that the gathering was not for the purpose of landing the deceased, but rather that the survivors might get their minds impressed with the lessons God was teaching us in connection with his removal. It was a hallowed and solemn and, we trust, a profitable meeting. Heaven seemed very near, and the grace of God very precious, and the importance of seeking to make known that grace most urgent. The study of men ordinarily is to banish the thought of death, and keep the subject as far from them as possible. But there is something very beautiful and very triumphant about the death of one whose mind is stayed upon the Saviour, and Christians find it good to surrender their minds to the influences of such a scene.

—At the Quarterly Conference of the M. E. Church, Bombay, held a few weeks ago, under the Presidency of Rev. W. B. Osborn, it was decided to go forward in the matter of building a church-edifice in this place. An appeal having been made to the members of Conference to take the lead in the matter of subscription, they responded by subscribing Rs. 5000. Considering that they were but about twenty in number, they furnished a very good evidence of their interest in the matter. Almost all pledged a month's salary. A very eligible site has been secured by the purchase of a lot on Grant Road. The cost of this has absorbed the available means. Should any of our readers feel that they would be serving God by aiding in this enterprize, we shall be happy to receive their contributions.

—The *Indu Prakash* gets from Kolapoor a story of a *gosavi* who entered into a temple of Lukshami at a place called Shivashiva, touched the goddess and taking a flower from her head came out again. The goddess having become defiled it was necessary to take steps to restore her to a state of purity. There was consequently a large convocation of Brahmins to discuss the important question. When a man of good Caste has transgressed the Caste rules, he is obliged to perform an atonement by swallowing the *punchagavya*, five products of the cow. So they proposed to administer the same to the goddess. It was finally decided to anoint the goddess 108 times with the *punchagavya*. But a discussion afterwards arose about the ingredients of this precious compound, and the problem proved such a knotty one that the assembly broke up without coming to any conclusion.

—Of course no one has any right to say that because Mr. Justice Green is a Roman Catholic, he recommended Government to commute the sentence on Britto. But we cannot be surprised that people should entertain such surmises when it is remembered that the confessional places all good Catholics under the influence of the priest, and that the priest always insists that all power must be used with reference to the interests of the Romish religion. Some very unusual instrumentalities have been resorted to, to save Britto from the gallows, the King of Portugal having been moved to write a letter to the Empress of India on his behalf. There was evidence presented on the trial, to show that the man was hardly sane, and we would not have been much surprised if that view had been accepted. The thing not easily understood is why it should have been allowed to weigh *after* the trial, instead of *at* the trial.

—King Victor Emmanuel died on Wednesday last. There is no living monarch that has done so much for his country as Victor Emmanuel. We have only to remember what Italy was in 1849 and think what it now is. One of the grandest events in the history of Italy, the introduction of religious freedom, signalizes his reign. The overthrow of the Pope's temporal dominion is another. It is truly wonderful how different potentates have successively fought to add to the territories and grandeur of Victor Emmanuel, he himself acting a comparatively humble part in the matter. Men mutually so opposed as Napoleon III, Garibaldi and the Emperor of Germany have conspired to build up the Kingdom of Italy. Christians will see in this the hand of the King of Kings, overruling and directing matters with reference to the restriction of the power of Rome, and the spread of the Gospel.

—We acknowledge receipt of the October number of the *Vedarthayatna* containing hymns 80-84 of the Rig-Veda, in Sanscrit, English and Marathi, with exegesis.

—Many who had the pleasure of hearing Bishop Marvin of the M. E. Church, South, when he was in Bombay a year ago, will learn with regret that he did not long survive his return to America. He died Nov. 26th at St. Louis, aged 54. His visit here left impressions that will not soon be effaced.

—Russia is steadily advancing southwards, and is now nearing the line of rail that leads to Constantinople. Turkey asks for an armistice. It would have been well if Turkey had accepted the proposals of the International Conference that sat in Constantinople a year ago. She will certainly not obtain any better conditions now, and the frightful

carnage of the last year would have been averted. Turkey wanted not the counsels of England but her army; but the former were of more worth; for if she could not hold her own without an English army, that army would have had to remain in Turkey, and this would have been the very thing —foreign military occupation—which the Porte found so distastsful in the Conference proposals.

Madras Letter.

The holidays have been improved for special religious services in the Vepery M. E. Congregation, with encouraging results, in that a number have professed to find Christ. A series of Total Abstinence meetings had been arranged by a United Committee of the various societies, and earnest exercises have been conducted in various parts of the city. The Victoria T. A. S. was responsible for three meetings, which were in Perambore, Newtown, and Vepery, successful in interesting good audiences by addresses and music, and also in persuading to action in that new names were received in the pledge book.

Watch Night meetings were numerous. The longest began at 9 o'clock in the L. M. Chapel, Vepery; the shortest in St. Matthias at 11-30. Some came forward for prayers in the former place. Two hundred and twenty remained to watch out 1877. There was a cup of coffee at 12-15 P.M. This was one of three services held at the same time by the youngest religious body of Madras. Mr. K. A. Burnell, brother of Rev. T. S. B. of Madura, who had just arrived from America, gave addresses in two of these assemblies. Having laboured as a successful evangelist for the Y. M. C. A., in many States of his native land, he is prepared for excellent effort in special services and among the young men. No doubt the one hundred days which he devotes to India will give a great impulse to Y. M. C. A. endeavor in this land. His Bible readings were made a blessing. The anointing that abideth being upon him he is ready for every good word and work.

The United Communion service on the 6th was favored with precious divine influences. The sermon on Christianity by Rev. T. E. Slater, and the Communion Address on the presence of Christ by Rev. W. F. Stevenson of Ireland, were blessed to the souls of the people.

C. P. H.

Many hearts here are sad in that Brother Miles of Bombay has been removed from earth, and are lifting the afflicted ones in arms of faith, in prayer. We request prayer for the restoration to health of Dr. E. H. Condon, who came to India seeking recovery, and who is very weak. Oh that this man of God might be spared to his family and the Christian community of this great needy city!

H.

The Bombay Guardian.

SATURDAY, JANUARY 12, 1878.

THOUGHTS FOR SEEKERS.

The parable of the sower is fitted to be useful to those who are seeking salvation, by showing them that many of those who profess to find it do not endure to the end. When a man is awakened to a sense of his need and gives his attention to the things that pertain to salvation, when he finds himself praying with some earnestness and asking for the prayers of others, he is conscious that this state of mind is something new, something very different from what was hitherto the case, and something that has the approbation of the good. Perhaps he is astonished at himself, and concludes that he has a new heart, has repented and turned to the Lord. Ask him if he believes, and he probably will say, Yes. He concludes that his interest in the matter is an evidence of faith; and as Christ is promised to every one that believes, he doubtless has Christ. Christians are delighted when any one shows interest in the matter of salvation, and are very ready to encourage him in the declaration of his trust in Christ. Yet that many deceive themselves just here, and stop short of a full surrender, is manifest from the sequel that in many instances ill corresponds to this beginning. Our Lord saw fit to call the attention of his servants to the great probability of disappointment and the need of utmost vigilance in guarding against it, by the parable of the seed sown in different kinds of ground. And all preachers of the Gospel should take care lest their joy at seeing a person interested in salvation, lead them to overlook the danger of a premature and inadequate trust. It is of the highest importance that seekers should look at the facts of the case, and know clearly what is implied in saving faith. A slight and superficial conviction of sin, will lead to a half-hearted grasping of Christ, and when afterwards old ties resume their force, that force will prevail and they will lose their hold of Christ. Men are habitually ignorant of the true nature of sin, because ignorant of the true character of God. They are studiously on their guard against every thing which will produce conviction of sin. When in some good hour they get a glimpse of themselves, the feeling of unworthiness and need is very inadequate and yet, because of its strangeness, appears to them a sign of conversion. But our Lord's teaching in this: "Except a man forsake ALL that he hath he cannot be my disciple." See this illustrated in the case of the rich young ruler who came running, and fell at the feet of Christ, asking what he should do to enherit eternal life. What an interesting case! Rich, in a high position, young, moral, of unblemished reputation, not only showing a public respect for religion, but doing his utmost to observe its precepts, what Christian would not be delighted to assure him of a hearty welcome in his father's house. No prodigal this, returning in rags and tatters; but a gentlemanly youth, returning from his residence in a neighbouring city to his father's house, in a carriage, a credit to the family. He had no sins to abandon, but he had a lot of righteousness that stood in the way. He had not learned that great mystery, "There is none good save One, that is, God." The Saviour loved him, but loved the truth more, and bade him sell all that he had and give to the poor and come and follow him. But the treasures on earth were more to him than treasures in heaven; this life more than the life to come; the honour that cometh from man more than which cometh from God only. And now we find out how much his observance of the commandments amounted to. He was, unconsciously, seeking a religious reputation. He lived in a community that identified religion with respectability. Now had he not been thus severely dealt with, had he been received into discipleship, it is certain that he would have proved a great offence to the other disciples and to the cause, before many days; and when he fell, others would have fallen with him. We see then how important it is that the seeker should be made to understand, if possible, just what he is doing. Faith in Christ is not the giving to Him of a little of that trust that we have in ourselves. A man thinks himself almost up to the mark, not quite; he is not in a horrible pit, but a good way up the side, and only needs a helping hand stretched down. He is an insolvent; but his assets are almost sufficient to pay off his debts; he only needs a little relief. Probably a large proportion of those who join the church in these days when persecution is unknown, have faith of this stamp, that is, a little faith in Christ and a good deal in themselves, their position, their means, their reputation. Let persecution arise and the stony ground where they are rooted will become apparent. Many are found where the thorns are thick, and are ensnared by the deceitfulness of riches and the cares of this world. They have not the faith that enables them to cast their care upon the Lord, and they know not their true positionas stewards.

Let the seeker then be apprised of the abnegation involved in a true trust in Christ. Let him be warned against trusting in his feelings; let him be shown how completely he must abandon all self-trust; let him know the vanity of his resolutions, the deceitfulness of his heart, the opposition of the world, the manifold trials to which he is exposed. All is indeed summed up in the heart's reception of Christ; he that believeth is saved; whosoever will may take of the water of life freely; but then it must be Christ himself, it must be a genuine believing, it must be the water of life flowing from the throne of God. "Many believed on Jesus when they saw the miracles that he did; but He did not commit himself to them; because he knew what was in man" When he came preaching the gospel of the kingdom, he began with the Sermon on the Mount. Its manifold precepts are intended to awaken thorough conviction of sin, and to demonstrate the believer's need at every step of a divine Helper.

OBJECTIONS TO THE BIBLE.

What is called 'society' very decidedly objects to personal religion as a subject of conversation. It has its Index Expurgatorius of things prohibited, and among these are found 'distress for sin,' 'joy in the Saviour' 'solicitude for the conversion of men.' At all events there must be no mention of these things. There are times and places and persons for religious matters; in ordinary intercourse these may not be introduced. But *objections* to the Bible are not forbidden, especially if spoken jauntingly or mockingly; these are tolerated in the drawing-room and at the dinner-table. Objections to the Bible are as multitudinous as autumn leaves, now that men have broken down the barrier of reverence for religion and for religious convictions that once obtained. It is thought a sign of an enfranchised mind to utter them; and men who are precluded from all other ways of showing intellect, seek in this way the reputation of having it. Some that hear them are pained and troubled by them, but from fear of being laughed at as credulous persons, they say nothing, and the miserable cavils that have reached them, remain to torment and paralyze them. It is a great pity that the children of this day are not carefully taught the evidences of Christianity, external, internal and experimental, but are too generally sent to schools where there is either no Scriptural instruction, or of a questionable sort. People of sense will generally take note that the objectors love their objections and take pleasure in the statement of them, and will consider that this is jurst the worst state of mind in which to apprehend their true worth. It speaks a great deal concerning a man's character when he finds pleasure in disparaging the Bible, for there is abundant evidence that the Bible has done more for humanity than can well be told. Says Christ of the Scriptures, 'These are they which testify of me;' so the current cavils of the day are of the nature of an assault against Christ, the best, the worthiest of all mankind. Again, the objections that are brought against the Bible, mostly spring from ignorance. Have these objectors carefully studied the Bible? have they given it the earnest loving attention it demands? is it a book that can be mastered by a cursory reading? The persons who so flippantly and jauntily throw their firebrands of doubt about them, have never given any real study to the Bible, perhaps have never mediated for half an hour together upon its teachings; nor have they sought to ascertain if their objections have been answered.

The Bible has not promised that all shall understand it, or see its excellence. What it says is this. If any man is sincerely desirous of doing the will of God, it shall be made clear to him whether that will is contained in the Scriptures or not, and he shall know what that will is. It is only the man who is willing to follow the light that shall know the light; so far as we know we are to do, and shall be guided into deeper knowledge. It would be a strange thing if the Bible were not a strange book, seeing it is a revelation from the God whom men refuse to acknowledge. As the heavens are high above the earth, so high are God's ways above man's ways. The instinct of man is to justify his own ways and impeach those of God. Let God be true though every man a liar. The objections brought against the Bible are really stigmas on the character of those who utter them, and show that men love darkness rather than light.

And open the gate of heaven to my departing soul, then I will let you do my singing.

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Among the valuable "Letters to the Perplexed" by Rev. H. H. Dobney, published in the *Christian World*, is one on the Existence of Evil, to so many a grave and distressing problem, a terrible mystery, thus referred to by a modern writer:

"The greatness and littleness of man, his far-reaching aims, his short duration, the curtain hung over his futurity, the disappointments of life, the defeat of good, the success of evil, physical pain, mental anguish, the prevalence and intensity of sin, the pervading idolatries, the corruptions, the dreary hopeless irreligion, that condition of the whole race so fearfully yet exactly described in the apostle's words 'having no hope and without God in the world';—all this is a vision to dizzy and appal; and inflicts upon the mind the sense of a profound mystery which is absolutely beyond human solution."

To our mind the whole thing lies in a nutshell. We find a very complicated and wonderful piece of machinery, evidently intended to accomplish some great and worthy end; instead of asking who made it and waiting upon him to know the conditions of successful application, men choose to rely on their own ingenuity and their own conjectures, and are continually bringing forward new fancies and theories, and try to make the machine the instrument of realizing these. Now as he that makes a machine is the only one who is competent to say what work it shall do and how this work shall be successfully got out of it, so He that made man is the only being who is competent to state the conditions under which the truest and best results are to be obtained. And as a piece of mechanism worked differently from the plans of the author, will work badly, and by the resulting mischief show the exceeding folly of those who refused to observe the necessary conditions, so this world of humanity, by its conflicts, its miseries, its agonies, its waste of power, its hopelessness, declares in the most emphatic manner the folly of substituting man's will for the will of God. Man rejoices in his free agency, prides himself upon it, thinks it the brightest jewel in his destiny, but persuades himself he cannot get the benefit of it except by following his own will rather than that of God. But if he has free agency, he is free to choose the will of God and place all his powers at the direction of God. The degree in which he is indisposed to do this, is the degree in which he is a sinner. Had man chosen that God's will should be done, it would have been seen that all the benedictions of heaven waited upon that will, and that God's plan was a perfect embodiment of God's goodness. God is bound to commend his will to the universe by connecting the highest welfare of his creatures with their observance of his will, and by letting it be seen that any deviation from his instructions involves frightful and irremediable disaster. And the lesson which a reflecting person will learn from the spectacle of human misery is that which is so pathetically expressed in the words of God himself. "Oh that my people had hearkened unto my commandments and walked in my ways! then had their peace been as a river and their righteousness as the waves of the sea." (Ps. 81:13, Is. 48:18.) Now as soon as men generally are willing to acknowledge that they have made a great and dreadful mistake in rejecting God's plans for their own, (which they will do most effectively by submitting to Christ,) the greater part of their burden will be taken away and the prospect of tearless perfection shall expand before them. The question so often heard, Has not God power to remedy this condition of things, may be answered thus: God has almighty power and has consecrated it to this very work of man's redemption. Christ has all power in heaven and in earth, and it is available for all who come to him, according to their faith. God's power is not available for the more successful accomplishment of *man's* will; and just here is the rock on which so many philosophies split. "Ye *will not* come unto me that ye might have life," says Christ. It would be the triumph of human rebellion, and the bankruptcy of God's government, if suffering were taken away and sin left. The responsibility of sin is with the sinner; for there is no sin where there is no responsibility.

International Bible Study.

January 13, 1878. *Acts* XXI. 27-39.

To understand Paul's conduct, glance back at v. 20. Many thousands of Jews in Jerusalem believed in Jesus as the Christ, but were still zealous of the law, especially of the law that was peculiar to Judaism, relating to ceremonies, to the temple, to festivals etc. The rest of the Jews bore with them, because of this their zeal for the Mosaic law, and reserved their wrath for those who treated these distinctive features of Judaism as of little moment, no longer obligatory. Paul was not zealous for the law, but he knew that until men came to Christ they could only regard it as binding, and that to assail it must necessarily savor to them of impiety. He had a very difficult task; he had to maintain the right of Gentile seekers to come directly to Christ, apart from the Mosaic law; and he had to show the Jews that he recognized this law as given to them of God. The leaders of the Church in Jerusalem were placed in an embarrassing position by the visit of Paul; but he relieves them by acceding to their suggestion, and undergoes the rite of ceremonial purification and undertakes to bear the expense connected with the release of four Christian Jews who were under Nazaritic vows.—28. The foreign Jews began the movement against him. They remembered the disputations they had had with him in Ephesus, when he insisted that salvation was not by the law but by Christ, that the law could only convince of sin, not deliver from it; and particularly that Jews and Gentiles were placed on the same footing in the churches founded by him.—The news of Paul's arrest spread like wildfire through the city. It was an excellent opportunity to show their zeal for the law, and get righteousness without cost.—And Paul, seeing their frenzied rage, had an opportunity of seeing the exhibition of the spirit that formerly dwelt in himself, and of reflecting that he had done not a little to educate them in this mistaken idea of God's requirements.—Humanly speaking, nothing would have been easier than to kill him; but the servant of the Lord is immortal till his work is done. If Paul had now been killed, how many precious epistles would have been wanting in our Bibles. But the apostle of the Gentiles was not thus and then to die.—When we remember what the apostles and other early Christians underwent that our birthright of liberty in Christ might reach us intact, and the heavy burden of Judaism be not added to the easy burden of the Saviour, how strange it seems that many in these days should allow themselves to be beguiled into the reception of a modernized form of that burden, a Ceremonialism professedly founded on the Mosaic, modified by New Testament ideas. The transition from the old to the new dispensation could not be made abruptly, and the old was borne with for a season, until the light of the Gospel could sufficiently penetrate and make all things new; but the epistles to the Galatians and Hebrews showed how incompatible the new wine of the Gospel was with the goatskin vessels of the Mosaic ritual. Now to go back to the beggarly elements and seek to graft them on Christianity, shows how much more congenial to the human mind is the darkness of man's thoughts and ways than the light of God's. Though these elements were originally from God, yet the modern application is directly counter to what God has given us.

NOTICES.

As a 'little-offering to the Lord,' a friend has sent us Rs. 25 'to be expended in the supply of *Guardians* to our brethren who are unable to supply themselves.' We are very thankful for this.

Lectures to Educated Young Men.

A Lecture on Daniel (the first of a series) with musical illustrations will be delivered on Monday next, 8 P. M., at Falkland Road Hall.

Epitome of News.

Saturday, January 5.

—On Tuesday afternoon H. E. the Viceroy unveiled the statue of H. M. the Queen by Mr. Marshall Wood. The statue has been purchased and presented to the city of Calcutta by H. H. the Maharajah of Burdwan.

—Mr. George C. Gilder, Superintendent in the Political Department of the Secretariat, has been appointed to act in the place of the late Mr. G. Miles.

—*Times of India*: "It is understood that Joaquim Britto, whose execution was stayed by order of H. E. the Governor a few days after the sentence was passed, will be imprisoned for life—either in a jail or in a lunatic asylum."

"The Cooly Mission Committee of Ceylon have finally refused the guarantee asked. Bishop Copleston's rupture with the Church Mission is imminent. The Parent Committee for the sake of peace apparently sacrifice the principal local missionaries. Messrs. Clark and Cavalier have sent in their resignations. Either a Free Episcopal Mission Church will be formed or the London Mission of Travancore will be called to superintend the unsectarian Cooly Mission."

At a meeting of the English Freemasons, representing 1,700 "lodges, the pro-Grand-Master, Lord Carnarvon, announced that the "Grand Orient" of France, the central masonic organisation of that country, had made a radical change in their rules and principles. Formerly the French masons held to the formula that "Freemasonry has for its principle, belief in the existence of a God, in the immortality of the soul, and in the *solidarite* of man." The Grand Orient has now abolished this formula, and has substituted for it one which only recognises an absolute freedom of conscience and the solidarity of man. Seventy French lodges have accordingly withdrawn from the central organization. The Irish Grand Lodge has remonstrated strongly, and Lord Carnarvon, condemning the action of the Grand Orient, asked for a committee to report upon the fitting course for the English Grand Lodge, which, of course, was granted.

The antiquities which Mr. Layard lately secured from the neighbourhood of Lake Van, in Turkish Armenia, have arrived at the British Museum. They consist chiefly of a series of bronze architectural ornaments, which of old formed part of the decorations of the palace of one of the sovereigns of Armenia. Their value is enhanced by the fact that they are the only relics at present discovered of the art of that ancient kingdom. The inscriptions on some of the fragments are calculated to throw light upon the later Assyrian dynasties, if they could but meet with a person competent to decipher them. Although the proper names which occur in them are within the skill and knowledge of a few cuneiform scholars, there is no one at present competent to a trustworthy rendering of the texts. The date of the objects is supposed to be about B. C. 721. The city of Van, from which the collection comes, is of very high antiquity, having certainly been in existence as early as the tenth century before Christ. The sovereigns of Van would seem to have once held sway beyond the Armenian ranges southwards, and in one triumphal text of King Argetis Babylon is mentioned as a tributary. It was the Menneans, the people of Meunai, or the kingdom of Van, who, in conjunction with the Medes and Gimmereans, overthrew Nineveh in B. C. 609, and put an end to the Assyrian empire.

—*Bombay Gazette*: The following telegram, received the other day by a traffic official of the G. I. P. Railway, shows a sense of humour which must agreeably enliven the dull routine of daily duty in a railway office:—"The man you saw dead on the platform is not dead. He is the station master. He was dead drunk. We poured water over him and he has come to life again. The police have thrown him over the hedge with a caution." The following telegram received a few months ago from the station master at "Mandwa" in Nimar is a good specimen of unconscious humour:—"Tiger jumping in station yard. Pointsmen unable to go to points through fear. Please arrange sharp."

—*Ceylon Times*: We are forwarding a rather heavy list of defaulters to our Proctor: we warn those amongst them who do not respond to the notice demanding payment, that it is our resolve to publish their names in full, as a caution to others to avoid transactions with them.

Monday, January 7.

—*Bombay Gazette* on Joachim Britto's case: "Nor is the Government of Bombay responsible for this miscarriage of justice. The blame rests solely with

Mr. Justice Green, who, after cordially concurring with the jury at the trial in the opinion that Britto was not mad when he committed the cold-blooded murder of which he was accused, allowed himself afterwards to be overcome by his own feelings and the remonstrances of the convict's friends, and expressed doubts of the man's sanity. The next jury that tries a murder should endeavour to make an arrangement with the Judge beforehand not to change his mind."

—The Mahomedan festival of the Mohorum commenced yesterday, and it will terminate on the evening of Tuesday, the 15th inst.

—We have mentioned the frightful loss of life at Hongkong by the explosion of the Str. *Yesso's* boiler. The jury found as follows:

"That the explosion resulted from the defective condition of the boiler,—the gusset stays in the forward end being, with the exception of one, corroded through, and the end plate also corroded to a dangerous extent. This state of the boiler was owing to the negligence and want of judgment of the engineers, whom we consequently consider guilty of manslaughter. We are of opinion that no blame can be attached to any one else. We would also add that we consider it most deplorable that in a large shipping centre like Hongkong there are no periodical governmental surveys of the boilers and machinery of steamers, as is the case in the United Kingdom."

—*Times of India*: "We hear that the Bombay Government has sanctioned the construction of a line of railway from Broach to Dehej at the mouth of the Nerbudda. The line will be about thirty miles in length. The survey of the proposed line is being proceeded with as rapidly as possible."

—Friend of India: "The vagaries of the Post Office are simply intolerable. Let our readers understand, that there are no less than *five* distinct postal services that they have to steer between, in addresssing manuscript to us. There is the *letter* post, the *parcel* post, the *packet* post, the registered newspapers and *proof-sheets* post, and the banghy post. Two of these posts, *i. e.*, the *newspaper* and proof-sheets post, and the *packet* post, exact compulsory prepayment, and if the sender is unlucky enough to overlook this fact, or if he makes a mistake in the stamp the despatch is charged for at *double letter postage* rates. Again: *proof-sheets* are treated as newspapers, while *manuscript copy* is not. If the sender is so unlucky as to write *per book post*, on the address instead of *packet post*, there is not common sense enough in the entire establishment to see that the sender means *packet post*, and *double letter* postage rates are considerately levied. No notice whatever is taken in such cases, moreover, of the stamps that appear upon the cover except that they are considerately confiscated by being obliterated, although the full charge is exacted, as if there were no stamps upon the package at all."

—Same: "It is every day becoming clearer that the Clerical party in Italy, intend to abandon the old policy of isolation, and to recognize and make the best of the existing constitution. The obstinacy with which they have so long endeavoured to ignore altogether, political changes connected with the unification of Italy, shows signs of giving way. Even the personal influence of the aged Pontiff has failed to convince a large party, that anything but evil can result from the folly and crime of continuing to deprive the country of the services of many of her ablest sons. Following closely on Father Curci's wise suggestion of at least an outward reconciliation, comes the news that some of the most distinguished members of the clerical party, have been elected into the Provincial Council of Rome. Their opponents must have been completely taken by surprise, for it is asserted that they gained nine out of the sixteen vacant seats. This success, besides throwing discredit on the counsels that have prevailed at the Vatican, is almost sure to sitmulate the Clerical party to further efforts."

—A very singular story, says the *Rungoon Times*, comes from Mandalay. The King of Burmah lately allowed a rumour to be spread that he was dead, and actually became invisible to all but his most confidential ministers. This strange freak was enacted with the view of taking the sting out of a prophecy then current that His Majesty was about to shuffle off this mortal coil and become a *Nat* or some other celestial being. He became for a short time dead to the world, and only emerged into public view when assured that all danger had passed, and a more favorable conjunction of the heavenly bodies had occurred. He then went in procession to the throne, which he ascended as if taking his seat for the first time as an entirely new King. The rumour of his death had spread among the Burmese at Rangoon, but was not believed.

Tuesday, January 8.

—*Bombay Gazette*: "The dismissal from office of Mahmoud Damad, the Sultan's brother-in-law and chief favourite, may be taken as a proof that His Imperial Majesty has begun to understand the alarming condition to which his Empire has been reduced, and will be disposed to act on prudent counsels and to treat directly with Russia for peace. No other course is now open to him, Great Britain having distinctly refused to force her mediation on Russia and having intimated to the Grand Vizier that that Power will entertain no proposals for peace till the Commanders-in-Chief of the hostile armies have concluded an armistice. We may anticipate, therefore, that Suleiman Pasha will now be instructed to ask the Grand Duke Nicholas for an armistice, and will then be informed of the conditions on which Russia is prepared to negotiate a treaty of peace. That the Porte should be required to signify its assent to the principal terms of such a treaty before an armistice is granted will be fair enough."

—Doctor Birdwood succeeds Mr. Clements Markham as Assistant Secretary at the Indian office, London.

—From the *Record* (Valparaiso): "In Venezuela there is more freedom than in Chile. The abolition of clerical privileges dates from 1830; in Chili it is only a matter of two years' standing. The cemeteries are open to all. Civil marriage has been made legal by the new Code. Recently the clergy have risen there against the steps of progress which really emancipate religion quite as much as they relieve the State."

"The papers bring notice of the discovery of the fossil remains of an enormous Mastodon. The public authorities are taking pains to secure their preservation for the cause of science."

Wednesday, January 9.

—*Bombay Gazette*; Baroda: "His Highness the Guicowar very kindly, through the Agent of the Governor-General, invited all the *elite* of Baroda to come and witness the grand review of his troops—numbering about 2,000 men—on Saturday afternoon, the 5th instant, on the *Warrushan* parade ground under General Devine, Commanding the State Troops in the city."

After the Review:—"General Devine and staff rode up to the tent, where His Highness and Mr. Melvill were seated with the ladies and other officers. General Devine, on being asked to get down from his charger, did so and went up to Mr. Melvill, who was seated next to His Highness. But I regret to have observed that a gentleman in Mr. Melvill's position should have forgotten himself so far as not to have risen from his seat to greet the General when he went up to him, to hear what they all had to say about the review and the bearing of the men. Although the General was very highly complimented by all present as to the very creditable manner in which they got through their work, yet none had the comity (they style themselves gentlemen) to rise and say what they had to say to the General, or even asked him to sit down. Such a mark of disrespect in public to an officer of the State in General Devine's position, is not likely to be winked over by the officers of H. H.'s army, and the less such reviews take place the better."

The insult is to H. H. the Gaekwar quite as much as to the Commander of the Gaekwar's troops. How long will Bengal Civilians make themselves ridiculous by this caste spirit?

—A letter from Aligarh states, that "the shopkeepers of Atrauli, a small town in Aligarh district, shut up all their shops a few days ago, because during the last *Bakriid* some of the influential Mahomedans of the place killed a few bullocks within the town, and that was the first time the sacred animal of the Hindoos had been killed in the *Kasba*; they were greatly mortified, and as they could not punish the Mahomedans for this outrageous act, they adopted a simple mode for giving a little trouble to their enemies."

—The Banyas, Bhattias, and other Vaishnavites of Bombay were nearly frantic with joy on Sunday, because of the arrival of the chief Maharajah, from Oodeipore.

—A Zanzibar corres pondent says: "The Sultan has done a great deal the past year, by actual captures, to stop the slave traffic; but of course his chief services have been in keeping back shipments and discouraging the land route. He is now organising a body of regular troops, and has 300 men at drill under Lieutenant Matthew, a most energetic officer of Her Majesty's ship London; and their progress is most remarkable. They are armed with Snider rifles, and will be a most efficient force if the present discipline is kept up, which it bids fair to be. What is here called "Mackinnon's road" into the interior from Dar-es-Salam is progressing. The London Missionary Society's road has stuck at 200 miles inland. The cattle died from overwork and the agents think the Lake too far off for a first station; so it is proposed to make one where the pioneers now are.

—*Indu-prakash*: "We are glad to state that a widow marriage took place in Bombay this evening at 6 o'clock, Mr. Sadasiv Pandoorung Kelkar, a manager in Mr. Morarji's mill at Sholapur, was married with a young widow. The marriage was performed according to the principles of the Prarthana Samaj, and not according to the idolatrous ceremonies of the Hindus.—

—*Poona Telegraph*: "As the mixed train from Bombay was coming along from Tullygaum, a dog belonging to one of the ballast coolies went on the line, followed by a little girl of about three years of age. The mother of the girl and her two sisters, who saw the train coming along and the dangerous position of the child, rushed forward to rescue her. But in their attempt to save the child, they were all seriously injured, as the train came up before they could leave the line. The mother was killed on the spot; the three sisters were put in a carriage that they might be taken to Poona for medical treatment; but the eldest of the three died in the train before reaching Poona. The other two sisters are now at the Sassoon Hospital. One of them is very seriously injured, and is not expected to recover."

—*Poona Telegraph*: "We are surprised to find the names of Lord and Lady Napier of Magdala left out of the Order of the Empire and the new Order for ladies. No one has done more for India than Lord Napier of Magdala, and there are very few whose name dwells in so many hearts. India in any military extremity would turn her eyes instinctively to Lord Napier. Who ever knew him to fail; and where is there a soldier or a sepoy who does not look upon Lord Napier as a friend?"

—*India Chr. Herald*: We are glad to learn that the English Presbyterain Church has at length sent out a Missionary to Rampore Baulea. The whole district of Rajshaye with a population of 1,810,000 persons, contained in 1872 but 61 christians. It is one of the most completely Mohummudan districts in all Bengal, for 1,017,000, of the 1,310,000 people in the district are Mussulmans. Dr. Morrison, the Medical Missionary, who has come to work among this vast population, will have a field large enough for himself and fifty more labourers in the work of the gospel."

"Mrs. Weitbrecht, widow of the Rev. J. J. Weitbrecht has returned to India, to take charge of the Normal School at Cornwallis Square, Calcutta. We understand that after a year or so, she will make a short tour in the North and then go back to Europe. It is a matter of surprise that a lady of Mrs. Weitbrecht's time of life be able to resume work in India at all. Mrs. Weitbrecht was appointed to Burdwan in 1831 and laboured there many years."

Thursday, January 10.

—Speaking of the report of Osman Pasha's suicide, the London Correspondent of the *Bombay Gazette* Says: "Your sensational contemporary the *Daily Telegraph* naturally clutched at such an exciting item of news, and worked it with a vengeance. A simple Bucharest telegram was "doctored" in Fleet Street with an elaborate story in which a dose of opium and other scenic accessories were artistically introduced. Not satisfied with this the organ of Petersborough Court wrote a long leading article in which it set forth the reasons, which peremptorily called upon the late defender of Plevna to terminate his existence. It was pointed out that Osman Pasha's foot was in a bad way, that amputation would probably have been necessary, and it followed most naturally from the Mussulman's well-known horror of mutilation that Osman Pasha swallowed poison. And, then, of course, at the end of its pathetic story the *Daily Telegraph* burst into tears. The world is now laughing—not for the *first* time—at the *Daily Telegraph*'s woe."

—The *Bokhara* with English Mails, left Aden for Bombay yesterday, 3 P. M.

—A Parsee at Grant Road committed suicide yesterday, by taking sulphate of mercury and cutting his throat.

—Such of your readers, says a London correspondent, and there must be many, who take an interest in the late John Stuart Mill, should read the unsparing criticism which Professor Stanley Jevons passes upon him in the current (December) number of *Contemporary Review*. Professor Jevons asserts that the character of Mill's mind was "essentially illogical," and that whilst "there is nothing in logic that he has not touched, he has touched nothing without confounding it." Professor Jevons further says that it has taken him twenty years of study to arrive at this conclusion, but that he has now resolved "to

hoist Mill upon his own petard" for the benefit of mankind. This he proceeds forthwith to do in his article, and he makes out, I think, so far, a very good case against Mill. He proposes to return to the subject in successive numbers of the *Contemporay Review* until he has completed his self-imposed task.

—The Annual fête of the Byculla Schools, took place yesterday evening.

—*Overland Mail*, Dec. 21: Parisian Academicians are trying to terrify all the jewellers into a belief that they have discovered the way to make genuine gems at a very small outlay—such rubies and other precious stones as that no one shall know the difference between those made by art and those produced by Dame Nature. Precious stones said to compare with, if not rival, the most admirable crystalline productions of nature are being produced by thousands in France, and will very probably serve a useful purpose in taking the place of genuine gems. As to the perfection of these artificial gems of purest water of the Paris makers, Mr. Streeter, of New Bond Street, has a word to say. He admits that they may be skilfully and cleverly executed, but he will put down 50*l.* as a seasonable gift to some charity if he cannot detect at a trial test the manufactured crystals from the true ruby or sapphire. Suppose he should fail, what a tumble there will be in the value of priceless jewels!

The harvest of the sea viewed from Yarmouth is enough to upset all belief in there being more fish in the sea than come out of it. The total number of herrings landed there this season is 254,760,000, that is, 193,000 lasts of 13,2000 each. On one day thirteen million herrings were landed, and one lugger is reported to have brought in 356,000 fish.

The colossal statue of "Liberty Lighting the world," which is being executed by the French sculptor, Auguste Bartholdi, and is intended to serve as a lighthouse in the harbour of New York, is progressing, says the *Chronique*, towards completion. It is, indeed, hoped that it will be ready to be temporarily set up in Paris at the great Exhibition of 1878. The dimensions of this gigantic work of modern art are enormous. The hand alone measures over 4 mètres, the middle finger is 2 mèters in length and weighs 45 kilogrammes, and the wrist is as large as the bioler of a locomotive engine. Standing on its pedestal the statue will tower to a height of 67 mètres —that is to say, one mètre higher than the towers of Notre-Dame—the greatest height being reached by the uplifted arm holding the guiding light. This magnificent colossus is a gift from the French nation to the American, and is intended as a symbol of Franco-American union. It is exeuted in wrought copper, and can scarcely fail to have a most imposing effect.

In a letter to the Marquis of Salisbury, dated Aug. 1874, Mr. C. Forjett, late of Bombay, makes several practical suggestions for the construction of river dams which are peculiarly appropriate at the present time. He argues that there are tens of thousands of hamlets which neither railway or canal can reach, and by the construction of dams at carefully selected spots there would be complete provision against famines. To place the work in the hands of the Public Works Department would (he says) be deliberately courting failure, for work would be put out to contract, and sub-let, and fail.—

Such, too (he continues), is the magnitude of the proposed work, owing to the immense number of dams required to be built, that the expansion of the Public Works Department to ten times its present strength would be insufficient for the purpose. Bearing in mind, therefore, the three-fold object of celerity in the execution of the undertaking; of perfect durability of the works executed; and of the limitation of the expenditure within the narrowest bounds (I presume to say not more than one-tenth of what it would cost if done by the Public Works Department), the idea that suggests itself—after the fullest consideration, and under circumstances of intimate knowledge of the character, qualification, trustworthiness, and public integrity of the officers I am about to name—is, that the responsibility of the undertaking should be thrown upon the native magistrates in India, viz., the Mamtuldars of the Bombay, and the Tehsildars of the Madras and Bengal Presidencies.

Friday January 11.

—It is said that at Athens in the fifth century before Christ, there physicians elected and paid by citizens; there were also dispensaries in which they received their patients, and we also find mention made of one hospital. In India also hospitals were founded by the Buddhist King Asoka.

—The monarch whose death is reported to-day, Victor Emmanuel, King of Italy, son of Charles Albert, King of Sardinia, took an active part, as Duke of Savoy, in the events of 1848, accompanying his father to the field, and behaving with great bravery at the battles of Goito and Novara. On the evening after the latter (March 24, 1849), Charles Albert signed his abdication in the Bellini Palace. He succeeded in obtaining from Austria terms less humiliating than those imposed on his father, but the treaty of peace was not signed till Aug., 1849. Nov. 10, 1859, after the battle of Solferino he became King of Italy. In 1866 the king of Italy, making common cause with Prussia, by a treaty signed May 12, declared war against Austria. The Italian army was defeated by the Austrians at Custozza, June 24, and the Italian fleet sustained a reverse off Lissa, July 20; but in consequence of the success of the Prussians, peace was signed at Vienna Oct. 3, by which Venice and the territory of Venetia were ceded to Italy and Victor Emmanuel made his public entry into Venice Nov. 7. When France declared war against Prussia in 1870, and the French troops were withdrawn from Rome, Victor Emmanuel saw his opportunity and entered Rome.

—The s. s. Polluce, which arrived in this harbour on Wednesday last from Jeddah with pilgrims, had twenty-one deaths on board during the passage. Smallpox was the chief cause of the mortality.

—The cry is still 'they come.' Two more barristers for Bombay have arrived this week.

—Deaths last week, 551.

—W. J. Thorpe, convicted of adultery with Mrs. Templeton, at Kirkee, has been fined Rs. 50.

—*Amrita Bazar Patrika*: "We have always said that if the ruling races wish to rouse the whole country against them, the easiest way of doing it is to interfere with the zenana of the people. This holds good in the domain of politics as well as in that of religion. The Christian missionary, through the help of zenana missions, now and then succeed in carrying a Hindoo widow away, but the acts create an intense feeling of hatred against them. Such ebullition of feeling is not apparent when a male member of Hindu society is converted to the Christian faith, for Hindus are more generous and catholic in this respect that all other nations of the globe."

If we had dared to do it we would have italicized this last statement.—There was no Hindoo widow carried away, but one sought to escape a thraldom in which she was not allowed to obey her religious convictions.

—The Emperor of Russia, when leaving Roumanian territory, despatched a message from the frontier to Prince Charles thanking his Highness for the cordial reception extended to him during his stay in Roumania. The telegram concludes as follows: —"May God grant that we may be able to conclude as soon as possible and advantageous and glorious peace."

Miscellany.

—Bible Lessons by H. W. S. in *Times of Refreshing*:

The world may think such lives (as are pictured in Peter's epistles) to be very strange and incomprehensible, not knowing the secret that controls them (1 Pet. iv. 4). But we who know the joy that is in store for us at the end of our pilgrimage can afford to be laughed at here. An exile in a foreign land, traveling towards his beloved country and home, will hardly care to entangle himself with the affairs of the country through which he is passing, and will look with utter indifference upon all the allurements to anything that could hinder the swiftness of his journey. Even his own present personal ease and pleasure will become matters of comparative indifference to him, contrasted with the end before him, and he will journey on, regardless of all else but the quickest modes of conveyance and the shortest routes. Neither will his own personal adornment be suffered to detain him. Anything is good enough to travel in, he will say; and as for competing with others in the beauty of his clothing or the elegance of his equipage, his only care will be for such clothing as shall be the least hindrance to his onward progress, and for such equipages as shall bear him forward with the greatest rapidity.

I shall never forget a practical exemplification of this principle, as applied to the Christian life, which once took place in my presence. A dear friend of mine had been all her life long troubled at the extreme homeliness of some of her features, and had been over and over brought into real spiritual darkness through her rebellion on this point. But one day, as she was standing before the glass arranging her hair, she suddenly turned to me with a face of joyful victory, and exclaimed. "I see it! I see it! I am only a pilgrim, and my face is good enough to travel in!" and from that hour her trouble was over, not only as to this but as to the other accidents of her surroundings or gifts, and she walked truly as one who was in the world but not of it.

This if a very practical lesson, and I trust all of my dear readers will know how to make an individual application of it. There may be that in your lives and surroundings at which you are chafing sadly, which yet is plenty good enough to travel in, and is in fact conducive to the swiftness and directness of your journey. Let this thought of traveling comfort you under all the conditions of your pilgrimage, and be patient and content with each thing that helps you forward. Let its present discomfort be what it may. Turn your trials into chariots, and instead of being crushed under them, mount into them and then ride in triumph to your desired deliverance. I knew a wife of a very sensitive, impatient disposition, who was continually vexed by the irritations of an exceedingly cross and disagreeable husband. For a long time this trial rolled over her and crushed her. But at last, seeing she could not get rid of it, she mounted into it, as into a triumphal car, and rode on the back of this very trial into a glorious region of patience, and forbearance, and peace. And each hard or vexing thing in our daily lives may thus be made to bear us onward in our pilgrimage journey, if we will but look upon them as God's chariots, let down out of heaven, as Elijah's chariot was, to carry us up into heavenly places.

The standard of holiness therefore set before us in these epistles is very high, being no less than to walk as Christ walked, and to follow in His steps. We are to lay aside all malice and all guile, and hypocrisies and envies, and evil speakings and feed only on the sincere milk of the word, that we may grow as babes grow, and be as guileless and innocent as they are (1 Pet. ii. 1, 2). We are to be meek and submissive and patient; and are to suffer without complaint, even under misrepresentation and injustice, because thus did our Lord, "who when He was reviled revield not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." (See 1 Pet. ii. 18—20, iii, 1—17.) We are even to rejoice in tribulations (1 Pet. iii. 14. 17. iv. 14), and are to meet evil and railing with nothing but blessing (iii. 9), arming ourselves under all circumstances with the same mind that was in Christ (iv. 1). We are to have fervent charity for one another, and to be hospitable without grudging (iv. 8. 9). We are to speak, and minister, and exercise any gifts we may possess for the Lord's work, as those who should be ensamples to the flock, "and not as lords over it (v 1—3). And we are all to be subject one to another, and clothed with humility (v. 5), casting all our care upon Him, for He careth for us (v. 6).

—*Christian World*; Lecture on "Jesus" by Rev. J Conder:

"To suppose the character Jesus a fiction was to imagine a greater miracle than any recorded in the Gospels. The second branch of this evidence lay in its appeal to the human heart. The fundamental tenet of the teaching of Christ is that a personal basis is necessary for faith in God and for the highest kind of knowledge. A Divine intuition, a spiritual illumination, is the *sine qua non* of highest knowledge Our knowledge of God must be of the heart as well as of the intellect, the knowledge of sympathy, trust, and love. The lecturer next advanced to the consideration of the question, Who is Jesus? and, What is His testimony concerning God? His disciples received Him from the first as a teacher sent from God. The acceptance of His word was a primary condition, Submission to His teaching was the canon of life. Christ stands alone in relation both to foregoing ages and to those that followed and were moulded by Him. Society at His coming was in a state of utter degradation. False prophets and mock saviours seemed to render more hopeless the advent of a true one. Human nature seemed to hove exhausted its resources. Out of this social morass flowed the stream of a world-wide morality, of human brotherhood based upon a common redemption from sin, liberty of conscience, and unalterable morality based upon love to God. The secret of the power of Jesus lay not in His ideas, but in Himself. From deep obscurity, with no prestige, Jesus suddenly emerged. From the first day of His public ministry He has filled and fills a growing space in the uhoughts of men. His method was personal. He addressed Himself neither to select leaders nor to popular assemblies, but He bound to Himself those that were willing to take His yoke upon them by a bond that neither life nor death could separate. The personal ascendency of Jesus over His disciples reached its zenith after He was withdrawn from them. The latter reproduced His method, and preached not a creed, not a ritual, but Jesus. The moral beauty of the character of Jesus in such as to summon even criticism before its bar, and to fix the standard of morality. In Jesus there is no exaggeration, no deficiency. No virtue blazes into excess, or grows dim from defect. His sympathy, His intense humanity, strike us most. Whence could this portrait have been painted but from the life? Those who suppose that Christ was like other great men start with the hypothesis that the miraculous is impossible. But the miracles of Jesus cannot be stripped away from the history. And, amidst them all, Christ constitutes Himself the greatest miracle. After showing that the resurrection would not have been preached by the disciples if they had not believed it, and that they could not have believed it had it not been true, Mr. Conder, in the closing portion of his lecture, dealt with much force and beauty with the testimony of Jesus in relation to God, the main idea being that it constituted the revelation of a Father."

Selections.

"LET US WATCH."

(1 THESS. v. 6.)

BY MRS. CHARLESWORTH.

(Notes of an Address at the October Meeting of the Association of Famale Workers)

BEFORE referring to the different passages given in connection with our subject, I would make a few remarks on the verse under the heading (1 Thess. v. 6): "*Let us not sleep as do others, but let us watch and be sober.*" The first thought that occurs is, that if we watch we must be in the light. If we are keeping watch during a dark night, we must have a light to sit by; and the context teaches us that, because we are children of light, we must watch.

It is a blessed thought, that if we belong to the Master we *are* all children of light, and that it is our privilege to walk in the light. When troubled with the darkness of the world and of our hearts, we rejoice to remember that in Him is no darkness at all, and that our fellowship is with Him. So our watching will never be a lonely thing, for the Master is ever with us. This takes away all thoughts of watching that suggest fear. When told to "watch," we at first naturally think of *enemies*, and *warfare*, and *danger*, but when we realise that One, whose power is over all, is ever with us, the sense of dread vanishes.

In earthly watches, the trial often is intensified by their solitariness. The man on his beat at night is often alone; the watcher by the sick bed is often alone. Watching is the darker part of life; but the Christian on his watch has Christ *with* him.

There is just another thing—"and *be sober*." I suppose the word means the same as we have it elsewhere expressed—"Let your *moderation* be known unto all men;" and teaches us that our watching is to be connected with moderation. This soberness, this moderation, must be seen in our daily life as Christians; in all our views of spiritual truth; and it implies a well-balanced mind and judgment as well as a rightly-ordered walk. I am sure if we keep close to the Master we shall be sober. If self is our guffle, we shall be easily led out of the paths of spiritual soberness, and we shall then get into the dark and away from Him; but as we learn of Jesus we shall see things in their true character, and in their relation to one another.

We will pass on now to the details of watching, as given in our paper.

I. *Watch* FOR INSTRUCTION. (Prov. viii. 34; Hab. ii. 1.) "Blessed is the man that heareth me, *watching daily* at my gates, waiting at the posts of my doors." The illustration here is very familiar. The servants in Eastern houses wait in the verandah for the master's call—they must not sleep or they would not hear. It is our privilege to watch, *that we may hear the Master's voice*, and receive from Himself instruction and teaching. And we need it in our every-day life. The instruction we get for to-day will not do for to-morrow; we must look up daily for *fresh* instruction. Is it not because the Lord wishes to keep His children closely waiting upon Him, that he often allows their way to be hedged up, so that they feel as if they did not quite know how they should get to the week's end? They have not funds enough to go on with; or, perhaps they see that some plan they have been cherishing cannot be carried out. These and like hindrances are permitted, to prevent us from going on too swimmingly in our own way. If we had money, for example, to last the winter, we should be tempted too independently to make our own plans, whereas the Lord wants us to be ready to yield the most cherished scheme at His bidding, for He sees where we cannot see. The way is often dark, that we may be kept resting more simply upon His word and promise.

> "That on His guiding Hand unseen,
> Our undivided hearts may lean"

If all were light and bright on before, we should not be so patiently waiting only for Him.

This comes out more clearly in the passage referred to above from Habakkuk, "I will stand upon my watch, and set me upon the tower, and will watch *to see what he will say unto me*, and what I shall answer when I am reproved." The prophet appears (judging from the first chapter) to be grieved with the work that was done; the people seemed to be doing it for their own interests, and not for GOD. "They sacrifice to their net, and burn incense to their drag." It is a sad picture of work that on the surface seems to be undertaken for GOD, but is really for self-aggrandizement and human glory. In the second chapter, the prophet appears to be putting before us the right way for a child of GOD to adopt—*i.e.*, to wait for instruction from Himself. "I will stand upon my watch," he says, as he looks round upon the evil, and waits to hear what the Lord will direct. Every city had its watch-tower; and the watchman at his post, day and night, would see any danger or enemies from afar. The Master Himself is the high tower and place of defence for His children, and as we are *with Him*—the thought comes to us again—we shall be faithful in our work. We shall learn His will, and be able to answer, as the margin has it, "*when we are argued with.*" What a blessing to speak for Christ, as He Himself gives the word! and, indeed, if we could not trust Him for this, we should not dare to conduct a Bible Class, or speak at a meeting. Before we have been to Him, it may be we have not a single idea how to speak; but if we go to Him and hear His "own voice," He seems to tell us, when the time comes, exactly what to say.

And not for Bible-classes alone is this true. It is also applicable to our daily life. How often expected difficulties arise, in which "the word of wisdom" is required! People argue with us, and if our own hearts prompt the answers, we say things we are sorry for. Let us wait in these moments upon the Master for the right word. When we have any special thing, to do or say we feel our need; but I am sure we should be able for much more if, in dealing with individuals, in our home life, and amongst our own family we should ask Him what we ought to say.

In the case before us, He gave His waiting child a wonderful and blessed message—a true Gospel motto—"*the just shall live by faith.*" These were the words that inspired Luther—that brought peace and rest to that earnest seeker after truth in the secluded convent of Erfurth so many years ago; and like an echo they have sounded through the ages ever since. "His soul which is *lifted up* is not upright in him, but *the just shall live by faith.*" The blessing the Lord gives, is to trust and humility. I think these words correspond with the *soberness* connected with watching. There is nothing more contrary to soberness than the uplifted heart. Let us pray that the Master may keep us humble at His feet.

II. *Watch* AGAINST TEMPTATION. (Mark xiv. 38; Luke xxi. 36,)—"Watch ye and pray, *lest ye enter into temptation.* The spirit truly is ready, but the flesh is weak." These are the words of Him, who needed not that any should testify of man, for He knew what was in man. The weaknes of our nature is such that we are never out of danger in this life. Though the Master is able to give us the victory, and *does* give it as we keep near to Him, a truth like this is intended to humble us. The consciousness of danger is contrary to spiritual pride, and we are instructed, not only to pray to be *delivered from* temptation, but to be *kept out of it.* "Pray that ye enter not into temptation." The passage in St. Luke gives us a further thought in a verse preceding the one chosen (see verse 34)—"Take heed to yourselves *lest at any time your hearts be overcharged with* surfeiting and drunkenness and cares *of this life*," &c. In one passage we are told to watch because the Devil is our adversary, yet observe that in most of these directions about watching we are specially warned against things in ourselves—the temptation of the flesh, any undue influence by which we become taken up with the things of this life. The thought here in marked connection with watching is "that ye may *stand* before the Son of Man."

Waiting, also, and watching go together. We cannot watch without waiting. Those who watch the most, and who wait the most, get the greatest blessing. The Lord would have us wait for the special boon He is going to give, and He often keeps His children waiting till they are expecting *the fulness* of blessing. If it came at once, we should probably be satisfied with a little, but long delay increases desire. It is our privilege to be waiting for the coming of Jesus, and it is a wonderful joy, as workers for Christ in different little ways to realize that we are *standing* before Him, I suppose "standing" implies the idea of ministering. In the beautiful description of the Queen of Sheba's visit to Solomon, we read that one of the things that struck her was "the attendance of his ministers"—their standing round the king, ready to obey his orders. Surely, if we are to stand before our King in that great Day, we must *now* receive our orders from Himself. Have you not observed that Elijah had no difficulty in delivering His message, as he realized the thought—"the Lord GOD, *before whom I stand?*" I am sure this is the secret of successful service. Whether in teaching the little Sunday class, or in the more public work, our strength is from the same source—we are just standing before Him, waiting for the word which is to tell us what to do and what to say: and when we get His presence and His word, we want nothing else. If only we would come to the Lord for more direct instruction, we shoul not make the mistakes we do by going to other people, and we should be preserved from the snares which surround us on every side.

III. *Watch* UNTO PRAYER. (I Peter iv. 7; Jude xx. 21)—"Be ye therefore *sober*," the apostle says (leading our thoughts again to the connection between soberness and watching), *and* watch unto prayer." We are apt to use it in reference to *one* particular temptation, * but, as I have already said, I believe we want soberness in all things. It may be that we lack sobriety in Christian doctrine, or that we let our zeal go beyond our judgment. If we allow our flesh to get the mastery, and draw us away from dependence upon the Lord, we are lacking in sobriety. Watching will keep up the sense of conscious need, and this will bring us to prayer—that "praying in the Holy Ghost," of which the verses in Jude speak. The least glimpse of danger should send us to the Lord for help; we should not wait till it has overtaken us.

IV. *Watch* IN ALL THINGS FOR THE WORK'S SAKE. (2 Tim. iv. 5; 2 Cor. vi. 3.)—We cannot read all that the Lord is expecting from His children without seeing the need for great carefulness in daily life. The more careful we are about little things, the more the Lord will use us in His service. Watch thou in *all* things, St. Paul charges Timothy; and a part of the watch is the expecting to endure afflictions. If the Lord calls us to work for Him, He is sure in some way or other to bring down self in us. Sometimes it is through bodily affliction. I have often noticed that those who do most work for the Master, suffer the most. The earthen pitcher must be broken, that the light may shine the more clearly through. Let us not think it hard dealing, if we are called to suffer in our bodies. Trial is sent to keep us from being strong ourselves, that we may be strong in Him. "*For the work's sake.*" What a privilege to do the smallest thing for Jesus—to carry the Gospel message, and, though weak women, to be used to bring in souls. Surely we shall desire as our other passage says, to give "no offence in anything that the ministry be not blamed"—the ministry which has been committed to us of GOD—the little bit of work He has given us to do. For the sake of this we must often give up things that may seem harmless, lest by word, or conduct, or appearance, we should grieve or trouble others. Those who seek to serve the Lord need special grace, lest the work done in His name suffer.

Lastly. Our watch is to be *with* the Man of Sorrows, and *for* the King of Glory. "Tarry ye here," the Master said to fainting disciples, and watch *with* me." Perhaps some of us are grieved with the terrible evil which seems to grow worse and worse every day. Let us remember that HE was once "exceeding sorrowful even unto death," and that we are in fellowship with a despised and rejected Saviour, in the world where He suffered. We watch with Him for souls which shall one day be a diadem of beauty on His brow. Looking forward to that glorious Day when He shall come, what a wondrous picture is here before us! "Blessed a e those servants, whom the lord when he cometh shall find watching! verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke xii. 37.) We know what it is to feel weary in work; the Master tells us that the resting-time will come—when He Himself will minister to His servants—to all who have faithfully laboured for Him amongst the least of these His brethren, if only in giving the cup of cold water in the spirit of love. Surely it is worth all the waiting, and watching, and praying to get a glimpse by faith of this glorious Coming, and what will it be when we all rejoice together in His Presence! That will be the Great Harvest Day. All the sowing in tears will be over, and we shall get a full view of what Jesus has done in and by His Church. Our little bit of work will not be forgotten, but we shall see it then as part of a grand whole, and find that we have laboured *together* in GOD's Husbandry. A soul that has seemed to owe its conversion to the one who brought it to the point of surrender, will be the joy of other workers who have either prepared the soil or pulled out weeds, but the joy above all others will be that our eyes shall then see the King in His beauty.—(*Woman's Work.*)

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* [It is important to note tnat one of the words translated in our English Bible "sober"—points distinctly to *abstinence*, being derived from *nepho*, "I drink not." This is the case in 1 Thess. v. 6. In this passage, while doubtless inculcating general Christian moderation, the charge to be sober stands opposed to *drunkenness* just as "watching" does to *sleep*. "Let us not sleep, but watch; let us not be drunken, but abstain."—ED.]

THE HIGHER CHRISTIAN LIFE—ITS NECESSITY.

By Rev. George Warner.

You will be useful according to your possession of spiritual power. A living writer says, "It is not intellect, however brilliant; it is not genius, however wonderful; it is not eloquence, however captivating, that will accomplish the most good in the world. Simple goodness, holiness of life, and entire consecration will yield a power for God with which genius and education cannot compete. The men who have cleansed the moral atmosphere of society, who have subdued the opposition of wicked men, who have reclaimed the wandering and saved the lost, were men of holiness. All experience teaches that holiness and success are linked together. There may be exceptions; but this is the rule. Thousands of witnesses may be summoned to show that whom God sanctifies for His work, him He also glorifies with success." One might think that the philosophy of this was clear to a novice. If you are but partially sanctified your attention will be largely taken up with the struggles of your own spirit, in conflict with the evil within, and you cannot give an undivided soul and concentrated energy to the prosperity of the Church and the salvation of souls. It is clear that if the cords of Zion are to be lengthened at home and abroad—if saints are to be built up in their most holy faith, and the ranks of the enemy broken, it must be done by men in possession of the grace of entire sanctification.

You have heard of Benjamin Abbot, an old-school Methodist, who belonged to the army of "Invincibles." You might throw these dear old souls up anywhere and anyhow, they would be sure to come down on their feet and go on with their work, "spreading Scriptural holiness through these lands." Abbot was about forty years old when he obtained pardoning mercy, and a soul on fire for God, meeting him immediately afterwards, said, "Brother Abbot, the Lord has yet a greater blessing in store for you; He who has removed your condemnation will sanctify you wholly."' The reply was, "I will have it right away," and going to his knees, he never ceased praying till he found it. As soon as he found it, he sprang up from his knees and began to work in earnest. In about twenty years he did more for God and souls than ten ordinary ministers do in twice that period. The devil has not found many such troublesome enemies, nor the Church many such powerful agents since the days of Paul and Peter; and it was the power of purity which clothed him with such might.

All experience warrants this position.—We remember to have been powerfully struck with this, soon after divine life moved our soul. The dead were moving under the quickening Spirit, and we said to an old minister that many were asking the question, "What must I do to be saved?" He said, "Well, you know, there are plenty now who can give them the answer; that is plain enough, 'Believe on the Lord Jesus Christ and thou shalt be saved!'" And this seemed to move him about as much as though it was of equal consequence with "two and two make four." Now when we remembered that he had preached away a large congregation, and that his church every year got less, we were struck with the thought that it required a soul on fire successfully to use God's truth, build up His Church, and establish His dominion. About the same time a lay brother was brought into the possession of full salvation; he began to work for God, for the divine life within him would not allow him to settle down into formality and apathy. A church court examined him as to his soundness in the faith, and found him generally clear especially in the subject of entire sanctification. Some one remarked upon his accurate knowledge of the things of God, to which he replied, "Glory be to God, I always knew what to preach, ever since God sanctified me!" He has run his career of usefulness, and has been some time in heaven; but it was purity of heart that gave him his power.

When this becomes the general experience of the Church, what a change will be seen! How ardent will be the desires for its prosperity, and what fervour there will be in prayer! And what direct and persistent effort there will be for the salvation of souls! The babes will quickly grow into men—the feeble knees will be strengthened; the hands that hang down will be lifted up in strength for action, and those on the spiritual sick-list will soon be off, and with arms furbished will be out in camp life, and ready for the prey. Indeed, "the weak will become as David, and David as the angel of the Lord." "Those that have been among the pots, shall be as the wings of a dove, covered with silver, and her feathers with yellow gold." It is impossible for a person to live in heart loyalty with Jehovah without usefulness; the law of his life forbids it; his usefulness may not at once appear, but his prayers have power with God, and his light will "so shine" that some will be led to "glorify his Father who is in heaven."

God speed the day when all the officers of the Church shall be wholly sanctified to Him—when the filth of the daughter of Zion is removed, and the blood of Jerusalem is purged with the spirit of judgment and the spirit of burning; then shall her righteousness go forth as brightness, and her salvation as a lamp that burneth.—(*Divine Life.*)

A MIRACULOUS ESCAPE.

Christmas is a season that is celebrated by much drinking, especially in the army. Some years ago I was quartered in one of our principal stations abroad, where liquor was cheap, and drunkenness and crime very prevalent. One Christmas day in particular, drinking seemed to be almost the rule. The hospital was a large, high building with a large courtyard in the centre, paved with stone; as the roof was flat the patients used to assemble on the roof to smoke and chat. At Christmas one of our hospital orderlies, a rather nice young fellow, came in one evening worse for liquor and for some purpose or other went on to the roof. He must have gone too close to the low parapet, lost his balance, and fallen over on to the pavement below. It was a most wonderful event that he was not instantly killed. But God was merciful, and although fearfully bruised and mangled, life was yet in him. For weeks he lay in a very critical condition hovering on the brink of death; the surgeon who attended him was a clever man and he had a young and robust constitution, and under God's help he slowly recovered. But what a sad figure he cut now,—he was a sad cripple. Of course he was soon after discharged to fare the best way he could;—suddenly ruined in the morning of life, and for the rest of his days dependent upon charity. He was another victim of strong drink and a striking lesson for his comrades to study. Some years afterwards I met the same man in England;—a poor object walking with the aid of a stick, poorly dressed, and looking years older than he really was. And what was worse, he seemed to drink all he could possibly get. God's mercy was not acknowledged by him, but to get drink was his principal aim and object.

The same Christmas that this sad accident occurred, in the same garrison there were three or four deaths through excessive drinking. What a sad picture! Yes sad, but strictly true. When the last great and solemn gathering at the great white throne takes place, before the Judge of all mankind, how many will be found there, it is to be feared on the *left* hand, brought there through strong drink. How firmly every believer in Christ should turn his face against this enemy in our midst, and how earnestly should he pray to be kept from this evil, and show by his daily life that he has obeyed his Saviour's command by denying himself, if it is for his brother's good; and by not "destroying by his meat his weak brother, for whom Christ died." God's holy word says "the priest and prophet have erred through strong drink." To all Christians I would say in the words of St. Paul. "But when ye sin so against the brethren and wound their conscience, ye sin against Christ. Wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend" (or to stumble). 1 Cor. viii. 12, 13.

To those who have happily never known the drunkard's burning thirst, let me say;—Never learn it, prevention is far better than cure. To the slave to drink, I would say;—stop in time, my friend, stop; the signal of danger on the line is up. To-day there is time, to-morrow may be too late. Wars are raging, thousands are being hurried into eternity;—thrones are tottering and surprising events are startling the civilised world; Turkey may be dismembered or the great Czar of Russia may lose his crown; but what are all these things, drunkard or moderate drinker, in comparison with the value of your never-dying soul? Dear unsaved one, let your cry be as that of the Philippian jailor of old, "What must I do to be saved?" Here is God's gracious answer to such a cry, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts xvi. 30, 31. May such be your cry and its answer, for Christ's sake.—(*On Guard*). W. R. E.

November, 1877.

THE MILLER'S TREASURE.

In the wonderful days of "once upon a time," there lived a worthy Miller. Now he was a very worthy Miller, indeed; and he had a very large family of small and rosy boys and girls. As you may suppose, he had to struggle with all his might and main to keep his own head and his wife's head and his children's respective noddles above water. "Clatter, clatter, hum, hum," went the mill all day long; yet, when Saturday night came round, and the Miller took from his earnings this little amount for the butcher, and that little sum for the shoemaker, there were but few, if any, left to lay by for a rainy day. In truth the Miller's purse was considerably lower than the water in his dam. And that is saying a great deal. Week after week he grew more discouraged. Instead of the cheerful face which he was wont to show to his neighbors, he turned to them a sour and—not to speak harshly, but to give the Miller his due—a repulsive and ill-natured visage. Time went on, and matters grew from bad to worse.

One winter's evening, the Miller sat by his scanty fire, which he hugged as if he were trying to keep the smouldering embers from growing cold. The rest of the family had gone to bed. He was frowning and moping as usual. On his breast hung his shaggy head, and it was in that state of depression that it looked as if it were about to tumble from his shoulders into the ashes. Suddenly he heard the patter of a light footstep outside the cottage. A low knock fell upon the door.

"Come in," said the Miller in no welcome tones.

The door sprang open, and in popped a fairy—a lovely, merry-eyed fairy! Of course the poor Miller was astonished and bewildered. So would you or I have been.

"Am I welcome, Master Miller?" rang out the swestest little voice in the world.

Now the Miller couldn't find it in his heart to say "No," so he brightened up, and in his most polite manner said: "Yes, quite welcome, thank you."

"Are you sure I am?" questioned the fairy.

"Why, yes," quoth the Miller; "come closer to the fire, won't you, and take a chair, for you must be cold roving about in such pinching weather as this is."

"Oh! no," replied the fairy. "I'm not cold, thank you, for you see, we wee folks have good warm hearts, and a warm heart goes a great way toward keeping the rest of the body warm, Master Miller. Besides, we are always contented, no matter what weather the seasons bring, and you know there's nothing, like contentment to keep one cheerful and happy.

"But you are sad and you are morose, Master Miller. I know the reason, and I have come to help you." The Miller's darkling frown changed into a glowing smile.

"You don't get on in the world, Master Miller. You are often discouraged and depressed by trifling difficulties. You often neglect your work, then sigh and bemoan your fate, because your work neglects you. You have tried to make money too fast for your own good. Now turn over a new leaf, Master Miller. I leave you this chest, wherein you will find a great treasure."

The Miller took the chest. It was not a very large one, but it looked to him as if it were bursting with golden guineas.

"Now hearken to me," said the fairy. 'You are not to open this until your family are actually in need of bread to eat. Toil on in your mill. Be trustful and earnest. Drive away your ugly frowns, for they are exceedingly unbecoming to that manly face of yours. Do as I bid you, on pain of my displeasure."

I tell you a fairy's displeasure is something awful!

The Miller promised he would obey the fairy in everything.

"Good night, Master Miller," chirped the fairy.

"Good night, and bless you a thousand times!" cried the Miller.

"But stay," said the fairy, as she was about to go, "I have forgotten something. I have one more injunction to leave you. After ten years have passed away—recollect, ten years from this very night—you have my full permission to open the chest; that is, provided your poverty does not force you to have recourse to my treasure before.

"Remember!" The fairy smiled archly, and raised her finger warningly. The door flew open, and away flew the fairy. The Miller was the happiest man in the whole kingdom. He danced with joy. He roused his good wife and his troop of children, and told them of his good fortune. He never made any complaints if things at the mill went awry. He carried another face on his shoulders. He worked cheerfully. He sang the merriest songs; and he was altogether the busiest and happiest man for miles around. He threw off his old habits, and became a new Miller. Of course he thrived! Many a time he thought he would like to take a peep in the chest, but he was an honest Miller, and he would have lost his right hand sooner than disobey the good fairy.

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Ten years came and went, and found the mill still driving, and the Miller a portly man of wealth and importance.

On the evening of the tenth anniversary of the fairy's visit, he called his family around him and opened the chest.

What do you suppose he found in it?
Diamonds? No.
Pearls? No.
Rubies? No.
Gold? No.

You can't guess. I'll tell you. The chest was empty! But engraved upon the inside was the golden word—*Contentment.*

This was the Miller's treasure.—(*Ev. Churchman.*)

THE BOOK OF MORMON.

BY REV. TRYON EDWARDS. D. D., PHILADELPHIA.

The death of the late Brigham Young suggests that the real origin of the Mormon inposture ought to be kept fresh in the memory of the people, and especially that the rising generation should know the utter want of foundation for its false and absurd claims.

The Mormon claim is, that the "Book of Mormon," or rather the golden plates from which they say it was copied, were found in 1827, in Ontario County, New York; that there they had lain hidden in the earth for fourteen hundred years, in a stone box six inches deep; that the plates themselves were eight inches long by seven wide, and held together by three gold rings; that an angel revealed to Joseph Smith, the original Mormon prophet, the place where they were buried; that the writing on the plates was in the Reformed Egyptian language (whatever that might be); that buried with the plates were the sacred Urim and Thummim, a kind of celestial spectacles, by which the writing could be read and understood; and that from these plates was transcribed what is now known as the "Book of Mormon," which first made its appearance, in the English language, in 1830.

The real fact is, that the Book was in substance written by Rev. Solomon Spaulding, who was a graduate of Dartmouth College and a Presbyterian minister, once settled in Cherry Valley N. Y, and afterwards living in New Salem, Ohio. He was broken down in health and out of the active ministry. some say in business, but others that he was melancholy, and shattered in mind and thought, though not violently insane. Being a man of literary tastes and vivid imagination, and becoming greatly interested, as so many were, in the newly discovered mounds and fortifications then exciting such wide-spread attention throughout the West, he amused himself by writing a fictitious history of the early settlement of America, so as to cover the times of the mound-builders and of the nations or races that had long before preceded them and passed away. His work was a sort of religious romance, written in the style of the Bible. It contained several different books, showing how this continent was originally settled by a colony from the dispersed peoples of Babel, who dwelt in America till about sixteen hundred years before Christ when they were destroyed for their great wickedness; that afterward a second colony, descendants from the tribe of Joseph, came from Jerusalem to this country, about six hundred years before the time of our Saviour; that this last people was after wards divided into two nations, one of which, the Lamanites, were, for their sinfulness, condemned to have dark skins, and were the ancestors of our Indians; and that the other nation, the Nephites, were highly favored of God, enjoyed the visits of angels, had the gifts of propliecy, were blessed with a personal visit by Christ after his resurrection, and continued to prosper till the third or fourth century, when, yielding to temptation and falling from their high estate, they were left of God to be destroyed by the Lamanites.

Mr. Spaulding entitled his book, "*The Manuscript Found*," as if it had been found in one of the mounds of that region. Beginning in 1809, and writing at intervals as he did, he often read parts of the work to his neighbors; and among the listeners was Joseph Smith, who not only attended the readings, but borrowed the manuscript, as he said, to read it to his family at home. In 1812, the completed manuscript was placed in the hands of a printer in Pittsburg, Pa., by the name of Patterson, with a view to its publication. While the printing was delayed, Mr. Spaulding left Pittsburg for Washington County, Pa., where he died in 1816. While the manuscript was in the hands of Patterson Sidney Rigdon was working for him as a journeyman printer. And being a versatile character, to whom no trade came amiss, and withal fond of religious discussion, it is supposed that he, having copied the manuscript, with Smith concocted the idea of the new religion. Smith afterwad removed to Palmyra, N. Y., where he was noted for both cunning and shiftlessness; and while there he brought out the "*Book of Mormon.*" Mrs. Spaulding and her daughter, Mrs. McKinstry, who is still living in Longmeadow, Mass., carefully compared the "Book" after it was published with the manuscript of Mr. Spaulding which they then had, and found the two so essentially the same, as to leave no doubt whatever that the former was copied from the latter, though with some alterations and additions, and that thus the "*Book of Mormon*" was made up.

For several years Mrs. Spaulding kept this manuscript of her husband's romance. But before her death, which took place about twenty-five years ago, a plausible young man came, as he said, from Boston, to Monson, Mass., Where she was then living with her daughter, and asked the loan of the manuscript, saying that he represented some Christian people who wished to expose the stories of the Mormon leaders. Against the decided wishes of her daughter, Mrs. Spaulding allowed the manuscript to be taken; and that was the last ever seen of it. And the family have always since believed that the young man was an agent of Brigham Young's, sent to obtain and destroy this convincing evidence that Joe Smith's "*Book of Mormon*" was of very earthly origin, and that his story of the golden plates was an unmitigated and palpable falsehood.

It ought in conclusion to be added, that the "*Book of Mormon*" and the *Mormon Bible* "are two entirely different works. The "*Book of Mormon*" consists of sixteen different books, in one hundred and fourteen chapters, making a closely printed octavo volume of three hundred and eighty pages. The "*Mormon Bible,*" however, is almost exactly the same as our ordinary English version of the Bible, except that the Song of Solomon is omitted, and there are some variations and additions chiefly to the book of Genesis. Neither of these books inculcate the abominable doctrines and practices of the Mormons, most of which were brought in by what their leader, have claimed were special revelations to themselvess —(*Congregational.*)

TELEGRAPHIC NEWS.

London 4th: Frequent political meetings are being held in London and throughout the Provinces in favour of Great Britain adhering to a neutral policy in the Russo-Turkish war.—Ghazi Ahmed Muktar landed at Constantinople yesterday.—The Turkish Army, until lately stationed at Kamarli under the command of Nedjib and Baker Pachas, has arrived at Slatitza. The retreat thither was admirably covered by Baker Pacha, The Turkish loss was 600 men.—General Gourko is continuing his successful advance on Sofia. The Turks are falling back on Ichtiman, situated at the head of Trajan's Gate in the Balkans. —The official *Gazette* of to-day announces the creation of the Imperal Order of the Crown of India for ladies only. The Princesses of the Royal Family, eight Indian Highnesses besides eighteen other ladies, have been nominated to the Order.

Rome 4th: Latest bulletins concerning the health of the Pope state, that the condition of His Holiness has changed for the worse,

London 5th: Before replying to the appeal made by the Sultan of Turkey for mediation, the British Government will endeavour to ascertain the conditions upon which Russia is willing to conclude peace.—The *Standard* of to-day states that the British Government will neither tolerate the complete overthrow of Turkey, nor will it permit a separate treaty of peace to be concluded between the belligerents.

6th: Latest advices from the seat of war in Bulgaria state, that the Russians under the command of General Gourko have succeeded incapturing Sofia.—Mahmoud Damad, the paramount adviser to the Palace at Constantinople, has been dismissed.—The navigation of the Danube has been stopped, owing to the large quantity of ice on it. —It is semi-officially stated, that Russia will reject any proposals for an armistice unless the basis of the conditions upon which peace is to be concluded is previously accepted by the Porte,—The Right Hon'ble W. E. Forstar M. P., for Bradford, yesterday made a speech against Great Britain intervening in the present Russo-Turkish war. He approved the policy followed by Lord Carnarvon and Lord Derby, and said that if the Cabinet was divided on the question of intervention he would advise Lord Beaconsfield to make an appeal to the nation.—Obituary.—General della Marmora, the celebrated Italian statesman.

7th: Advices from Italy state that King Victor Emmanuel is very ill and is in a state of high fever.—The British Ambassador at Constantinople has informed the Grand Vizier that Russia refuses to entertain proposals for peace until the Russian and Turkish Commanders-in-Chief shall have concluded an armistice.—Thirty eight battalions of Turkish troops have been despatched from the fortresses of the Quadrilatoral to reinforce the garrison at Adrianople.

8th: Advices from Constantinople state, that Reouf Pasha, though still retaining the post of Minister for war, has been appointed Commander-in-Chief of the Turkish Army in Roumelia, whilst Suleiman Pasha commands an Army Corps and Baker Pasha a Division.—It is currently reported that it is very improbable that the negotiations for an armistice will be attended with any success.—A Russian official despatch states that the Russian troops occupied Sofia without opposition, the Turks having evacuated the place.—The Indian Transport Malabar arrived at Portsmouth to-day from Bombay.

9th:—The Turkish Chamber of Deputies yesterday approved a motion which was brought forward urging concert between the Government and the Chamber in all matters connected with national defence.—Latest advices respecting the movements of the belligerents in Bulgaria state, that the Russians have occupied Slatitza.—The Russians are advancing on Tatar Bazardchik in Roumelia situated about 25 miles to the west of Philippopolis and on the line of railway.—The Turks have gained a victory over the Servians at Kursch umli which place they reoccupied and drove the Servians over the frontier after severe fighting, lasting for two days.—Following the advice of the British Government, the Porte has consented to open negotiations direct with Russia for an armistice.—The Turkish Ministry have settled the conditions upon which the armistice is to be concluded and the Sultan has ratified them.—The Porte has instructed the commanders of the different Turkish armies to conclude an armistice.

10th: News has been received here of the death of king Victor Emmanuel yesterday.—The Pope sent his blessing to the King of Italy before he died.—Prince Humbert, the Crown Prince of Italy, has been proclaimed King.—The Russins have crossed the Balkans near Teke.—Latest advices from the seat of war in Armenia state that communication between Erzeroum and Trebizonde is interrupted.—The *Times* of to-day publishes a letter from the pen of Lord Lawrence in which he speaks against the occupation of Quettah by the British, and opposes the frontier policy of the Indian Government altogether.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, Jan. 7th:

For Southampton.—Mr James Bennet Colonel Bancroft Mr E S Yates Captain O R Mitchell Mr Rodney Hathorly and Mr Richard Parker.

For Brindisi.—General Sir A Taylor, R E Dr T G Hewlett Mr W Wightman Dr H V Carter Lieut-Colonel Oliphant, and Mr John Macpherson.

For Aden.—Captain Pierson, R E and Captain John S Frith.

For Suez,—Mrs O'Connell and two infants.

PASSENGERS ARRIVED.

Per P. and O. Str. *China*, 9th:

From Southampton.—The Earl of Dalkeith & servant Lt-col the Hon W S Home Mr Tottenham Mr S H Robinson Mr H D S Compagne Mr Woods Mrs E C Hawkes Mrs Robinson and Mr Salvador

From Venice.—Mr A O Brown Mr J Cunninghame and Mr D M Patton.

From Brindisi.—Mr E and Mrs Spinner Mr H S and Mrs Cunninghame and servant Dr J M Laing Mr F and Mrs Clarke Mr F S Collis Capt C I M Fulford and Mr A M Rendel.

Domestic Occurrences.

BIRTH.

POWELL—Jan. 8th, at Bhosawul, Mrs. Powell, Wife of Mr. Joseph Powell, School-Master G. I. P. R. Co, of a son

DEATHS.

CAMERON—December 2nd, at Cheltenham Hector Lovett Cameron, District Suprintendent of Police. Kaladghi

HENKEL.—January 6th, at Cutch Bhooj, Paolena Henkel, child of T. Henkel, Band Master, 11th Regiment Native Infantry, aged 8 years

POWELL—January 8th, at Bhosawul, Mrs. Powell wife of Mr. Joseph Powell, School-master G. I. P. R. Co.

"BOMBAY GUARDIAN."

Subscriptions received from 5th to 12th January 1878; at the new rate.

John Dow, 31st March 1878, Rs. 3-13; Rev. James Sommerville, 31st December 1878, Rs. 7-8; Col A Davidson, 15th December 1878, Rs 7-10; Rev. Geo. Macalister, 31st December 1878, Rs. 7 6; Henry Webb, 1st May 1878 Rs 7-10; P. Gaulden; 31st March 1878; Rs 3; Abel S. Malhar, 31st January 1878, As. 10; Rev E Chester, 21st February 1879, Rs 7-10; Navalrai Sadani, 12th May 1879, Rs 7-10; Wm. Correll 31st March 1878, Rs 2; T Dinwiddie, 31st March 1878, Rs 2; Elijat Jamson. 31st January 1878, As. 8; W. Euington, 15th February 1878, Rs 1; H. Todman, 30th April 1878, Rs. 3; W. N. Shields, 31st January 1878, Rs 1; J. G. Tomlinson, 3rd March 1878, Rs. 1. Miss Jane Donaldson, 15th Nov. 1878, Rs 5.

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